assigned to drill and these often are loosely managed or covered by lectures. Only in regions or periods of excitement—such as in the recent Sino-Japanese crises—has it received much serious attention.

The characteristics, then, of the intelligentsia are changing. Scholars trained by the old methods are passing off the scene and are being replaced by those educated in the Occident or Japan, or in China by Western or semi-Western methods. To be sure, the educated class of the new regime retains some of the characteristics of the old. The civil officials are still largely recruited from its ranks, and a large proportion of the students look forward to taking service under the state. Students, too, are actively interested in politics, both national and international. Repeatedly they have joined in boycotts directed against an obnoxious nation, especially Japan. In 1926 and 1927, when it was seeking to unify the country, the Kuomintang found among them some of its most enthusiastic supporters. In the autumn of 1931 they thronged into Nanking by the thousands demanding war against the Japanese. Some of them attacked and did physical violence to C. T. Wang, then Minister of Foreign Affairs, and precipitated his retirement. They also had a share in forcing the resignation of Chiang Kai-shek in December of that year, and later in bringing him back to power. In most of this political activity, it must be noted, students have been swayed and manipulated by skillful agitators of more mature years. For example, in 1931 they were largely the tools of political agitators in Shanghai. However, the student class of the present day shows marked differences from that of the nineteenth century. The education of the schools no

longer has as its sole objective preparation for civil service examinations and employment under the state. A large proportion of the students are consciously looking forward to other occupations. With the decay of Confucianism and the smaller part occupied by the older literature in the curriculum, the moral standards of present-day students tend to vary from those of other years. The customs and ethics of the nation have been so largely shaped by Confucianism that the influence of that school is still potent, but it is diminishing. As a result, many students are morally adrift with no dominant philosophy except nationalism. Since the majority of those vocal in politics are in secondary